



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Economy/Ecology

by David Wheeler

This article appeared in the Spring, 1991 issue of the Katuah Journal, PO Box 638, Leicester, NC 28748 and is reprinted with permission.

"Economy" means the basic, natural processes that support life in the world. This is where we begin. The wind in the trees, rain dripping through the leaves, mountains silent and tall, the moon sailing through the sky--these are basic factors of life in the mountains.

These elemental powers are refined and individualized into acorns and whirling poplar seeds, luminous trilliums, insect larvae crawling under stream rocks, a grouse thrumming in the twilight--beings that live and die, eat and are eaten, closely bound to the web of existence. This is the living economy of the Southern Appalachian Mountains.

The human "economy" is how we live in the world. It is simply an accounting of how we live within the greater economy and utilize its energies to support our own existence.

In conversation, human economy is often contraposed to the natural ecology, as if they were different and antagonistic to each other. But both words share a common root from the Greek word *oikos*, "household." This is not a coincidence; this is observation of a fundamental unity. The two

concepts are simply different views of the same system seen from different perspectives and on a different scale. The first principle of the human economy is "preserve the system that gives life to all."

The human economy, being a smaller segment of the natural economy and working through the same laws, mirrors the health of the greater economy. Once human economies were dependent on the health of the regional ecosystems from which they grew. Then some humans learned to expand their sphere of influence, so that by drawing energy from other regions they were able to maintain artificially healthy economies in the midst of failed environments.

The Southern Appalachian Mountains know this process well. The human economy we know as the industrial growth system has not been good to the mountains. The relationship of the Katuah Province to the central economy has historically been that of a colonized territory, exploited for raw materials and cheap labor, always for the benefit of the same urban elites who rule the economies of Uruguay and Indonesia, Nigeria and the Philippines--and all the other militarily weaker and technologically less-developed countries.

In the Southern Appalachians, the timber boom of the early part of the nineteenth century is the clearest example of the "rape

and run" mentality of resource extraction. And though the techniques have been refined, there is little difference between the mentality of the old-time timber barons and that of the present-day land developer.

But the industrial growth society has reached the end of its rope--or, more aptly, the bottom of the barrel. There are no new bio-regions to conquer, and any further expansion and growth only weakens the condition of the already-stressed global ecology. The industrial growth system has taken a terrible toll on the world--the ecological collapse is under way, the economic collapse follows.

The planetary economy of human habitation is once again a reflection of the planet's natural life support system. We are going to have to give attention to the first principle of human economy and make a real commitment to "preserve the system that gives life to all."

Change is happening. Although warring governments still dominate the headline news, their struggles over the dregs of an obsolete energy source are only the death agonies of the industrial growth system.

The recent war, recessions, and depressions are the symptoms of change. Like continents in motion, the forces actually driving this change are moving slowly, ponderously, deep beneath the surface--just as powerful and just as inexorable. The planetary life system is moving to preserve itself.

While we can see the shadow of the approaching change, we cannot see its shape and we know only that the future will be like nothing that has gone before. We need to prepare.

That we are unaware that this transition is coming does not mean that it will be easy or comfortable for us; in fact just the opposite appears more likely to be the case. It will help to remember that we are in the midst of a monumental transformation, and although it will be difficult, it offers an opportunity for us to supplant the old industrial growth system with one much more suitable--one that is ecologically viable and more spiritually fulfilling.

During the throes of transition we need to remember that the second principle of economy

is "the survival of species." This refers not only to the human species, although our kind is included as well, but the survival of all species--each constantly growing, changing, making its own contribution to the continually creative process we call evolution. "Survival of the species" does not require the survival of every individual of a species, for that would in fact be counter-productive. It refers instead to the life and health of the species as an organism unto itself.

Pictured as an individual organism, our own species, at this point in time, is in deplorable health. We are gluttonous and grossly fat, physically soft and out of shape, ridden with cancer and other degenerative diseases, subject to numerous natural resource addictions, beset by a severe attitude problem, and (among the more advanced sectors in particular) badly neurotic.

One of the side effects of the transition now underway appears to be that Mother Gaia as drill sergeant is about to shape us up. In order to maintain its place in the world, the human species and the human economy of the future will necessarily be lighter, quicker on its feet, more alert, and more aware of its surroundings.

Technology will not be able to effect this change for us. In fact an increased dependence on fancy technology would be a debilitating influence at this point. This change is going to be made inside our collective psyche--in our mental condition and our spiritual values.

Because the third principle of economy is: "Do it well." Consequent to redefining our idea of "economy" is redefining our criteria for the success of that economy in maintaining its place in the biosphere.

For one example: the phrase "quality of life" as used in these mountains at one time referred to the health of the streams, the health and number of the animals, the health of the forest. But today, even as the world about us is being degraded and destroyed, we are constantly told that our "quality of life" is improving.

For a second example: what is meant by "living well?" At one time "living well" meant the manner in which a person carried himself or herself in the world--what a person said or did, in other words, the quality of their actions. In these days "living well" means what and how much a person eats, drinks and owns--in other words, the quality of their consumption.

In order to correctly judge the success of our economy, we need to revise the standards by which we determine our basic needs--not in terms of goods, services and the medium of their exchange, but in terms of the purpose of our daily transactions: health, satisfaction, fulfillment, and happiness.

Here in the Southern Appalachians, we are lucky; we have a model for change. For as long as humans have inhabited these mountains, the fact of Appalachia as a region has dominated the local economy. We are not two hundred years removed from a time when people lived by hunting, gathering, and small-scale agriculture. One hundred years ago the majority of the people here lived a pastoral, self-sufficient lifestyle.

The Appalachian culture of that time gave rise to the image of the "independent mountaineer." That stereotype is still cherished today, but it is a joke in these times when we buy our food from supermarkets, borrow money from urban banking cartels to buy vehicles from Detroit or Yokohama, are dependent on job wages, send monthly insurance premiums to Hartford, power our commerce on fuel that is carried halfway around the world, and absorb our culture from TV programs that come to us from big-city broadcasting stations through giant satellite receivers. Our regional economy presently is flaccid, lame and unstable.

To be independent means to take responsibility for oneself. We need to re-examine our situation literally "from the ground up." How are we going to provide the clean air we need every minute, the pure water and good food we need every day, shelter, healing, education, arts and entertainment that are enriching and fun, and a spirituality that recognizes our place in the Creation?

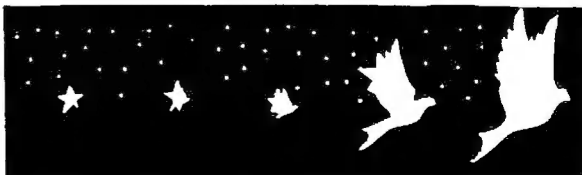
We will provide for these needs by getting together with friends and community, doing for ourselves, and trusting in the land. We will restructure our economy by methods that will be sustainable in the mountains for many generations to come in a variety of different living situations. And we will renegotiate our economic contract with the land, the foundation of all our existence. If our relations with the land are not in order, then we will not survive to see what the next era will bring.

In times to come, although conditions may seem hard and the shadow of oppression may loom large, it is important that we keep our spirits up and do not give in to fear or depression. We cannot wait for someone else to give the orders or someone else to fund the budget. We have to work together for our communities and for the life of our region.

There will be a strong temptation to "simply survive," "get by," or "muddle through." But we have a responsibility to the future and to those who will follow us to "do it well," for we are at a cusp in the planet's history, and the techniques we use to bring ourselves through the maelstrom of transition will be the foundation for the regional economy to come.

We need to keep compassion--that our knowledge might be used to better understand this world and find our place in it. We need to be guided by wisdom--that our technology more closely mimic the biological than the mechanical. We need to keep our spiritual center--that our vital drive be directed to care for our community (human and natural), rather than strive to place the individual above all.

This is a rich land. If we embody the real values of the natural ecology in the economy of today, Katuah will provide well for the needs of a lean and healthy human population.



Conference Report 1991

LIVING MORE WITH LESS

by Paul Buterbaugh

Apropos of the topic of living more with less, Community Service offered lodging, food and conference fee for a price less than a one-night stay in a high-rise motel. Local members of Community Service opened their homes to conferees in a show of what can be done through the good will of community in action. Volunteers organized and hosted this conference at the Meeting House of the Religious Society of Friends. The setting itself is a simple, balanced and unadorned structure typical of Quaker meeting houses; one can imagine the irony if this type of conference had been held in the usual plush, shirring, purring motor-car motel conference room (a meeting in outer space would not have been any less stunning to those gathered in support of simplicity).

The gathering was made up mostly of people in mid-life, though the age range of attendees reached from 25-88. They were already devoted to the idea of and the need for "less is more" and had come together to share their knowledge and longing with each other and conference leaders. The absence of politics--whether the politics of government, race, sex or class--was as notable in this group, as was the presence of a commitment to live peaceably and in harmony with all life on earth. No matter, those attending did not show an ignorance of the power and greed factors behind the current ills of the earth and its people. They were seeking steps to advance their new ways of living in balance with our environment.

David Wheeler, one of the founders and editors of the *Katuah Journal*, led the first discussion of the conference. Wheeler's topic on the Bioregional Movement started the conference with a view of the environment based on the natural occurrence of living things in a place that is determined by and intertwined with geologic history and climate. Inter-relationship and interdependency of plants, animals and people characterize life in these bioregions where self-balancing mechanisms allow for every species' survival. Before

colonization, native colonists, he says, caused the human population to exceed bioregions' ability to support themselves and thus began the exhaustion of nonrenewable natural resources, and the requirement to import everything from fuel to food.

In a workshop following his presentation, Wheeler led participants in an exercise identifying the bioregion which includes Ohio. Using maps showing plant ecology, animal life, water resources, climate, geological features and population spread, he created a feel for what might have been here prior to colonial migration. As I participated in the exercise, there formed in my mind for the first time, an identity with a forested habitat in the foothills of a mountain range free of political boundaries and urban areas.

One can easily see the appeal of the bioregional movement which brings "nature" down to a realizable scale rather than an intellectual concept, and ignores boundaries drawn on a map while respecting boundaries of sustenance placed there by the natural occurrence of life and earth. The bioregional system does not require one to extend one's conceptual reach so far as to include the whole planet or universe, although the planet could be thought of as a bioregion of the universe. What a bioregion seems to come down to, then, is a sort of microcosm, a whole that can meet its own needs for life. Given the appropriate population size, nothing needs to be brought in provided nothing is taken out. This also assumes that its air is not polluted from the outside and its water resources are not diverted, dammed or polluted from outside the slowly fluctuating borders.

Today, except for the Antarctic, there is no bioregion that is not overpopulated with humans--the rich and powerful exhausting the resources of the impotent. In David Wheeler's view the possibility of a breakdown in any bioregion is imminent. Birds could disappear from the air, the Amazon River might catch fire and Wheeler probably would not come in from his garden to watch the TV reports; he thinks this kind of catastrophe may be necessary to get people's attention. In the meantime, Wheeler and others in the bioregional movement hope to

show the way to diminishing human impact on the earth: to live respectful of the equality of plant and animal life and derive a spiritual benefit from living harmoniously in one's bioregion.

Considering the geometric growth of the human population and western idealization of growth and progress, the bioregionalists are facing the job of educating billions of people while holding off that small but powerful segment that currently benefits from ignoring internal bioregional balances.

While Wheeler's part of the program had a lot to do with living with less, it did not ignore the benefits of this style of life--both the physical and spiritual were touched on but were more often spoken to by others during the remainder of the conference.

Jocely Meyer grew up on an Ohio farm, graduated with a degree in home economics, and were it not for the openness to the spiritual needs of others, might have devoted herself to the technology of foods. The literal enrichment of food for the body came for her to be a spiritual enrichment of the soul as she and her late husband worked with the Mennonite community throughout the world to relieve hunger. She described "breaking bread" as an act that always brought her close to cultures all over the world. The simplicity of sharing food came across as a metaphor for sharing lives, an enhancement of life that could not be replicated with any show of wealth.

Meyer brought many stories with her, stories of people she encountered in her work who lived up to a life standard (as contrasted with a lifestyle) of justice and nurturing of the poor and of nature. With the help of Nancy and Ron Leesberg, Jocely Meyer presented a short drama on how to live on \$300.00 a year (half the world's population lives on this amount of money). After being stripped of car, house, appliance, electricity, gas, clothes and furniture, the actor taking lessons on how to live on \$300.00 a year complained he would never be able to save for his old age on that level of income; he was told not to worry since people in that income bracket don't live long lives. On the other side of this coin, Meyer supports a view that our affluent way

of life is not the most desirable; that we can look to the "underdeveloped" countries for remedies to our maldevelopment: simpler, more nutritious meals; energy-efficient transportation and stronger families.

Audrey Sorrento, Program Director at Grailville, Loveland, Ohio, began her portion of the program with a graphic demonstration of consumption patterns showing the U.S. (which accounts for 6% of the world's population) consuming 40% of the world's resources. Her graphic display involved the use of beans, a prime part of many poor countries' diet, subtly making a point in itself.

Sorrento gave the history of the Grailville community and attendant struggles to farm using appropriate technologies. Descriptions of appropriate technologies were left to Robyn Arnold, a presenter from Appalachia--Science in the Public Interest located at Livingston, Kentucky. Arnold reviewed the ASPI work in developing and demonstrating various appropriate technologies, including low-cost housing, bio-intensive organic gardens, solar water and space heating, compost toilets and cisterns. The ASPI demonstration center develops low-impact systems that can make people independent of utilities and large infrastructures.

Robyn Arnold also led a workshop on communicating the message of "living more with less" to others. Through this workshop it was made clear that the conference had a lot to say about reducing consumption and our impact on the environment. It was also clear that much remained to be said about specifics of personal simplicity and about the joys of being released from the burden of living to buy and caring for appliances. Rectifying the imbalance in consumption patterns affects so much that causes hurt in the world, that no one conference could cover the subject completely.

There was general agreement that the most satisfying way of communicating was person to person and that getting together with like-minded people served the conferees best. The good effect of looking to community for support was exemplified at break time on Saturday afternoon when, just out of the blue, 88-year-old Christine Morgan stood and sang the song, "Let There be a Dance."

The final session and group meal on Sunday morning was held at Wilberta and Richard Eastman's home in the Vale community just south of Yellow Springs. The thirty attenders who were able to stay for that gathering were richly rewarded by a half-hour silent meditation followed by a slide presentation accompanied by Jocele Meyer reading the well-known talk attributed to Chief Seattle. (See Mark Drake's letter under Readers Write.) This was followed by a litany "The Sorrow of the Earth" and the singing of the beautiful "Steward's Hymn."

When the group considered what could be done in our own lives, Dave Wheeler read "What You Do Unto Us" (the Earth's wild creatures) "You Do Unto Yourself" by Dick Borzung, which summarized our thinking. Some of the ideas presented in a "Message From Earth's Wild Creatures" were: (1) Simplify--minimize your income, taxes and consumption of everything; (2) Procreate one or no children and minimize your pets; help nurture and care for the children of others; (3) Minimize your consumption of livestock--use organic sustainable means, grow your own food (or get locally); (4) Share--your house, your car, your job--everything possible; co-operate, avoid all forms of competition; (5) Conserve--use everything as long as possible; maximize the re-use, repair, etc., of all things; (6) Buy up as much of the earth as possible and deed it back to us (hold land in trust); (7) Take time to enjoy simple pleasures in life and give of yourself to others; (8) See the effects of your actions and bring your work, schooling, play, etc., into harmony with your values; (9) Live your life joyously; commit to being yourself and care for all things on a sacred, spiritual journey.

In evaluating the conference, there was a general appreciation of the age range of attenders, though some mentioned the hope that more college students would come. Though the conference was well designed and organized, most people expressed a desire for more frequent and earlier small group sessions.

The weather was very cooperative and some enjoyed a walk, led by Deborah Chlebek, around the Vale community after lunch--a fitting conclusion to a good weekend.

Socially Responsible Investor

by Sacha Millstone

How will President Bush's recent actions to lift sanctions against South Africa affect American business activity there?

According to the Investor Responsibility Research Center, the administration's decision to lift sanctions will not result in a large number of businesses reestablishing operations or business ties in South Africa. Most U. S. companies that are avoiding South Africa are doing so because of the 140 state and local laws that restrict business or investment ties to that country. To be eligible for local contracts, companies will have to stay out of South Africa. Because these restrictions were generally adopted as a result of lobbying efforts by their constituents, state and local governments will probably hesitate to reverse these laws until they receive the go-ahead from these constituent interests. U.S. anti-apartheid activists probably will not call for repeal of state and local sanctions until they receive cues from their allies in South Africa, especially Nelson Mandela's African National Congress. It is unlikely that the ANC will be in favor of lifting international sanctions until blacks have a vote in South Africa.

Are there any responsible drug companies that would make good investments?

One company that frequently appears on SRI buy lists is Merck, the largest pharmaceutical company in America. Merck is the only major pharmaceutical company to have withdrawn from South Africa, although it maintains a licensing agreement for sale of its drugs there on humanitarian grounds. Merck has a good track record for charitable actions. For example, the company has pledged to distribute ivermectin, a drug used to treat river blindness, free-of-charge for as long as it is needed, to those who cannot afford to pay. The drug is distributed by the World Health Organization through a program designed to treat 250,000 annually in 11 Third World countries. Also, Merck has received accolades as a terrific place to work. It has a strong minority hiring program, a family oriented flexible benefits

package, and the Chief Financial Officer is a woman. Financially the company is sound, and it has a strong docket of new drugs due to its outstanding research and development program. However, no company is perfect. Merck is a large emitter of known carcinogens according to EPA data. In 1990 the company pledged to reduce air emissions of these materials by 90% by the end of 1991 and to reduce all environmental releases of toxic chemicals worldwide by 90% by 1995.

How has SRI affected companies who have demonstrated callous disregard of the environment, such as Exxon?

It is very difficult to isolate and quantify the effect of social investors on any company. In the case of Exxon, concerned citizens upset about Exxon's handling of the Valdez oil spill have reacted in several ways. To the extent consumers have switched to other oil companies, Exxon's revenues have been reduced. To the extent the media has kept the spotlight on the issues surrounding the spill and Exxon's reaction to it, the company has received negative publicity. Apparently investors have been staying away from Exxon's stock, as it has done poorly compared to other oil stocks since the disaster.

It is interesting to compare the performance of companies who have mishandled major problems with the performance of companies who have handled such problems well. Ritchie Lowry in his book Good Money looked at the stock price and earnings of Firestone, Ford, General Motors, Manville, and General Public Utilities in the years after each company had mismanaged product disasters. The stock price of all five companies declined, with the average decline 36%. Earnings declined an average of 127%. Contrast this with the performance of Johnson & Johnson after the Tylenol disaster--stock price up 43%, earnings up 44%. Look at General Mills which manufactured a toy which came apart and caused the deaths of two children who swallowed the parts. General Mills withdrew the toy sets immediately at a cost of \$10-million and handled the problem with public honesty and integrity. The stock price of General Mills rose 6% in the year following the crisis and earnings rose 65%.

Sacha Millstone, an investment counselor at Ferris, Baker Watts, Inc., has been a specialist in socially responsible investing since 1984. Please address questions to her, Ferris, Baker Watts, Inc., 1720 Eye Street, NW, Washington, D.C. 20006.

Book Review



SOCIALLY RESPONSIBLE INVESTING

NEW GUIDE EXPLAINS THE BASICS TO INVESTORS

Socially responsible investing--matching investments to personal values and political and social causes--currently accounts for \$550 billion in investments, reports the Social Investment Forum.

To help people understand the basics of the fast-growing socially responsible investing movement, and how to get involved, Co-op America has published the newly revised third edition of the Socially Responsible Financial Planning Guide. The 23-page Guide is available for \$5.00 from Co-op America.

In plain language the Guide addresses the facts that individuals need to know about socially responsible investing and their own financial planning. In new sections of the Guide, readers can find answers to such questions as: Are socially responsible companies profitable? Are new environmental funds really environmental? How can investors get involved in shareholder activism? The answers are found in the easy-to-use charts and articles that explain the differences between traditional--and often socially destructive--financial options and their alternatives: social money and mutual funds, social banks and community development credit unions, alternative credit cards and insurance and more. And the Guide includes a comprehensive resource section of socially responsible financial products and services.

"As citizens, Americans vote for political representatives every two and four years," says Cindy Mitlo, the Guide Editor. "As consumers, Americans vote with their money every day. Co-op America's goal is to help people understand the power their money has not only in their own lives, but in the direction and health of society as well."

Social investment strategies are tailored to fit the financial means of all readers--whether they live on limited resources or large incomes. The Guide's strategies can be as simple as rating the social responsibility of area banks according to five simple criteria...and possibly moving a savings account to a social banking institution. A more advanced investor can use the Guide to find a socially responsible advisor to screen investments according to his or her personal social criteria.

"While we as American individuals are starting to recycle and bike to work," explains Alisa Gravit, Co-op America's Executive Director, "the corporations that we buy from and invest in are using our money to pollute the environment and to mistreat workers and communities. That's a contradiction that socially responsible investing aims to solve."

A sound financial strategy for personal economic security is the first step to effective socially responsible investing. Unlike other guides, Co-op America's Guide assumes no prior knowledge of financial planning. The reader follows 10 steps --including retirement and insurance planning--and uses work-sheets to establish a personal financial plan.

Co-op America's Guide offers alternatives to traditional investment options that allow consumers to support: environmental concerns, pollution control, community economic development and housing projects, alternative energy, conservation and recycling industries, start-ups of worker-owned businesses, fair treatment of workers, including women and minorities, and nonwar-related industries.

The Socially Responsible Financial Planning Guide is one of the many products and services that Co-op America offers to help people use their buying power to support their social and political values. Others include a travel service, a mail-order catalog, a quarterly magazine, a Co-op American VISA card and individual health and life insurance plans. Membership is \$20 a year and includes all benefits, subscriptions and special discounts on selected products. For more information or to get the Financial Planning Guide write Co-op America, 2100 M St., NW, Ste 403, Washington, DC, 20063 or call 1-800-424-COOP.

Readers Write



ABOUT "SPEECH BY CHIEF SEATTLE"

When I read the May/June issue containing the "Speech By Chief Seattle" I set it aside, with the intent of writing to you to request information on where I could obtain a copy of the full text, and details of its original delivery.

The reason for this is that I have seen excerpts from and references to this piece a number of times. It always moves me deeply with its wisdom, but leaves me a little unsettled about its provenance. The style certainly, and some of the content doesn't sound plausible as coming from a mid-19th-century Amerind; I had hoped to find out enough from you to put my reservations to rest.

Before I got around to writing, I came across the enclosed letter in the Summer issue of Earth Ethics (a publication I heartily recommend: \$10/yr from Green Fire Foundation, 4006 Chestnut Place, Alexandria, VA 22311). It identifies the "speech" as "...a TV script written by Ted Perry on contract to the Southern Baptist Convention 1972."

While fully appreciating the merit of metaphors and teaching stories, I'm quite disturbed at the extent to which compositions like this and the "hundredth monkey" story become confused with historical and scientific reality. The distilled essence of what happens when people lose the capacity to understand myths and parables for what they are and insist on confusing them with reality is religious fundamentalism.

Mark Drake, Leggett, CA

ABOUT ARTHUR MORGAN

Thank you for sending the July/August Newsletter. Was glad to have the lead article, "Arthur Morgan, Planning Pioneer." Have been wanting to own, for some time, Finding His World and an extra copy for my granddaughter.

Alice Bertrand, Ukiah, CA

ABOUT OUR NEWSLETTER

I thought the article on Arthur Morgan most interesting. I visited the TVA in 1937-38 as a student at the Lincoln School of Teachers' College, Columbia (our trip was funded by the Sloan Foundation). I was very impressed. So it came as a shock years later to read in Night Comes to the Cumberland of how the original intent had been subverted by pushing nuclear power, etc.

I was interested too in the review of Marty Strange's book, Family Farming, but surprised that no mention was made of the Institute for Food and Development Policy which holds the copyright and probably was influential in getting it published and/or written. I think your readers would benefit from knowing a bit about the Institute and its work.

Bill and I have been interested in your work since we read Arthur Morgan's Small Community Development in the '40's. I am encouraged by the growing realization that what some thought was progress was having disastrous results. Let's hope change comes in time to a sustainable system (worldwide) which cares for people and the environment.

Portia Foster, Yachats, OR

Congratulations on the superb job you are doing! I especially liked the articles by David Wheeler, Sacha Millstone, Richard Eastman and of course your very moving piece "Living More With Less" in the September Newsletter. It is a job well done.

Morris Milgram, Philadelphia, PA

I have enjoyed the Community Service Newsletter very much and was very happy to visit you at the office on my visit there.

I was in Yellow Springs to attend the 50th reunion of Antioch's class of 1941. I also enjoyed the work project associated with the reunion in which I contributed some thirty hours of labor to renovations on North Hall's top three floors. It was a great demonstration, I thought, of community participation on campus which totaled nearly 900 hours of labor by alumni, students, and faculty all working together and having fun doing it.

You are doing a great job in putting out the Newsletter on such vital subjects. We share your articles with friends here and one particular one that was timely was by Donald E. Pitzer, Developmental Communalism; an Alternative Approach to Communal Studies. He says:

The theory of developmental communalism can help us stop confusing means and methods with ends. We can begin making the precise distinction that communalism is a means pressed into service by movements to help effect their own larger ends.

This has helped my perspective in researching Ahimsa Farm (1940-1942). This was an intentional community to demonstrate and develop alternatives to war. November, 1940, Antiochian carried an article on Ahimsa by five Antioch students who were pioneers of the project which eventually involved ten or more other people directly and hundreds and thousands indirectly.

Thanks again for your continued good news. I have even quoted it in my letters to the President when proposing alternatives to war in the Middle East.

Paul Hugh (Happy) Smith, Tucson, AZ



Announcements

NEW LIFE COMMUNITY PROJECT

We would like to live differently, a simple, natural, fraternal lifestyle expressing spirituality and creativity in our everyday activities and relationships. As a group we would constitute the nucleus of a New Age Society which is emerging worldwide, and link up with similar groups in other countries. There would be no regimentation. The individuality of each person would be respected. Each would enjoy the privacy of his own room, as well as the facilities of a communal character; common dining/living room, garden, recreation, social-cultural activities, etc.

We propose to rent a large building in the country about an hour from Athens, Greece. It would have a garden where we could organically grow our own food and keep some chickens. Creative activities would be encouraged. Weekly meetings, social and cultural activities: picnics, parties, singing, dancing, excursions, discussions, etc. Seminars for people from Greece and other countries would be conducted in Greek and English.

The aims of the community are: Personal growth through self-study; caring, sharing, nurturing human relationships for a fraternal and peaceful society; the promotion of personal vocation and talents; a simple, natural life-style and a respect of nature. There will be a few rules for the comfort of all: lacto-vegetarian meals, no alcohol or drugs, no smoking inside the building, daily prayer and meditation, silence during sleep and rest hours. A free personal counseling service by a qualified psychologist. Individual differences will be respected.

Resident members will contribute a minimum of \$250/month each towards rent, electricity, meals, etc. (Those who cannot afford this may write to us in case we can work out an arrangement.) They will also have to provide medical evidence to show that they do not have any contagious disease. There will be a trial period of 3-6 months before they can become permanent community members.

We care for people and love kids, animals and plants. We organized an international community in the French Alps from 1970-72. It was such an exciting experience that we would like to do something similar in Greece. Let us create ONE WORLD, ONE FAMILY.

For further contact, please send full details of yourself with a recent photo to the project coordinators: Emmanuel and Lily Petrakis, 45 Zaimi Street, Athens, Greece.

SUSAN B. ANTHONY MEMORIAL UNREST HOME

We are a community of three women, ages 40 through 63, living on a 152-acre tree farm in beautiful, Appalachian Ohio. We are 10 miles from Ohio University in Athens, Ohio, a campus of 15,000 students. Our remodeled farm house has three bedrooms, an upper

deck, two baths, large kitchen, living room with fireplace and parlor with a grand piano. Our garden is large with flowers, vegetables, fruit trees, and grape vines.

Nancy and Jan work full time at demanding jobs (attorney, minister) and Mary is a retired teacher with several avocations (rug and quilt collector/ broker). Our interest in feminist and progressive politics and our work for peace and justice doesn't leave us time for pen pals but we do respond to letters from women seeking community.

The campground for women is quite successful and includes wooded and mowed grass tent sites, a kitchen with running water, logs for sitting around a fire circle, outhouse with picture windows, solar-heated shower and a half-acre swimming pond. It is available by reservation only.

We would like other women to join us, come for a visit, talk about ideas for living in community. Women might build their own dwelling, bring in a mobile home, convert an outbuilding into a living unit or share the farm house. Please write for more information or to visit: S.B.A.M.U.H., 13423 Howard Road, Millfield, OH 45761; 614-448-6424.

LAND AVAILABLE

Land available for an intentional family/collective/comprehensive community based on Acts 2: 44-45; Acts 4: 32-35; seeking collectivists/co-operativists already in established communities or not. Desire skilled, talented, liberal, altruistic, educated/politically aware (but not "politically correct"), goal-oriented, nurturing, thinking, listening people.

Please send two full pages of resume in longhand to Marvin Manning, #2 Frt., 3439 Lafayette, St. Louis, MO 63104.

MEMBERSHIP RENEWAL

If there is a '91 above your name on the mailing label, your membership in Community Service has expired. We hope this was just an oversight and that you want to continue to support our work of building community and to receive our Newsletter six times a year. If we have not heard from you by

the end of December, this will be the last Newsletter you will receive on a regular basis. Please send your tax-deductible contribution of \$25 or more in today. We are still happy to accept contributions of less, as we understand this may be necessary in some instances. We also need and welcome larger amounts from those in a position to give more. All gifts are tax-deductible and much appreciated.

MEMBERS DIRECTORY

The time has come to update the Community Service Members Directory which serves as a networking tool for interested members to find like-minded people with whom to correspond, collaborate, visit, etc. If you would like to be included in this Directory, please send us your name, address and brief description of your occupation, skills and interests. Phone number is optional. For those of you who are already on the Directory, this is your chance to amend your listing. The deadline for changes/additions is Dec. 31, 1991.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$25 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celso or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 12/91. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.

Community Service, Inc.
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